

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 20.—Vol. XII.

OCTOBER 15, 1850.

Price One Penny.

THE HOLY SPIRIT.

BY ORSON PRATT.

THE HOLY SPIRIT IS A SUBSTANCE, POSSESSING CERTAIN PROPERTIES, POWERS, AND ATTRIBUTES.

Some have supposed the Holy Spirit to be merely a *power* or *influence*, and not a substance: these are the views of Unitarians: they do not believe that there is a substantive Holy Spirit, but that the Holy Spirit is only a quality or attribute of the Father's substance. We shall first show that the Holy Spirit can have no existence as a mere attribute, or quality, without some substance to which such quality appertains. It is an admitted principle in all sound philosophy, that all qualities or powers must be the qualities or powers of something. Abstract qualities or powers are inconceivable. Motion implies a *substance*, capable of moving or being moved. Force implies a *substance* capable of exerting a power on itself, or on something external to itself. The various colours of the prism imply a *substance* capable of producing the sensations of colour upon the optic nerve. Sound implies a *substance* in a certain state or condition, affecting the organ of hearing. Taste implies a *substance*, exciting its appropriate sensation. As all these qualities and properties imply substances to which they belong, so do wisdom, knowledge, power, goodness, love, and such like qualities, imply substances to which they adhere. And as we cannot conceive of motion, force, colour, or sound existing without a substrate, so we cannot conceive of wisdom, knowledge, goodness, or virtue subsisting without a substantive being to which these qualities belong.

Some writers who have obtained a degree of celebrity among the speculative philosophers of modern times, have advocated a theory (if indeed, it may be called a theory), that power, forces, &c., in the abstract constitute the whole universe. Boscovich and his disciples maintained this idea, and contended that there was no such thing as substance in existence—that the universe was made up, not of substance, but of an infinitude of mathematical points, attracting, repelling, and combining with each other according to certain laws. According to this theory it is assumed that repulsions of a certain degree of intensity produce solidity—that those of less intensity produce liquidity, and that the various degrees of rarity or density depend, not upon substance, but upon the attractions and repulsions of points in different degrees of proximity. A celebrated writer of our own day—Isaac Taylor, is inclined to this theory. After suggesting the idea that substance was not necessary in the constitution of the universe, he says, "The visible and palpable world then, according to this theory, is MOTION, constant and uniform, emanating from infinite centres, and springing, during every instant of its continuance, from the Creative Energy."*

* Isaac Taylor's Physical Theory of Another Life, p. 238.

According to this theory, attractions and repulsions must exist without any thing to be attracted or repelled—motion must exist without any thing being moved—there must be “a springing” from “infinite centres” continuing “every instant” without any thing to be sprung. Here are energies, forces, and motion, ascribed not to a substance, but to empty space, or nothing. The latter writer, it is true, admits a “CREATIVE ENERGY.” What he means by this is, that all those varieties of motions were created. But if there is no substance, there can be nothing but empty space; but space is not capable of motion, therefore, the “Creative Energy” could not create a motion, until there was something in space to be moved. Therefore, to speak of motion where nothing exists is an absurdity, only equalled by the absurdity of the notion of a “*God without body or parts.*”

As it is impossible, and consequently absurd, for motion to exist without a substance, so it is equally impossible and absurd for wisdom, knowledge, goodness, love, power, will, or any other similar attribute or quality to exist separate and apart from substance; hence the “Creative Energy” itself could not exist unless a substance existed to which it appertained. The most eminent philosophers of modern times, with very few exceptions, have considered substance necessary to the existence of every quality. These were the views of that great master spirit—the renowned Sir Isaac Newton. In the Scholium, at the end of the “*Principia*,” when speaking of God, he says, “He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, FOR VIRTUE CANNOT SUBSIST WITHOUT SUBSTANCE.” The Holy Spirit, therefore, is a substance, and must, like all other substances, have parts, bearing relation to space and duration.

We shall next proceed to show that the substance, called the Holy Spirit is a *distinct* substance from either the Father or the Son.

That the substance of the Holy Spirit is not identical with that of the Father and the Son, is evident from the whole tenor of scripture. Jesus says, “When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.”* This Comforter could not be the Father, because he “proceedeth from the Father.” He could not be the Son, because he is sent by the Son. Again, he could not be the Father, because it is contrary to the order of heaven for Jesus to send the Father. And furthermore, he could not be the Son, because he is represented as “another Comforter,” to be with the disciples, in the absence of Jesus. “If I go not away,” says our Saviour, “the Comforter will not come unto you, but if I depart I will send him unto you.”† The persons of the Father and Son were to be in one place, while the Comforter was to be in another, and therefore, the Comforter must necessarily be a distinct substance from the Father and Son.

The Holy Spirit could not be merely a power sent from the Father’s person in heaven to his disciples here on the earth, as the Unitarians assert; for powers and attributes, as we have already seen, cannot exist abstractedly from substance. Therefore, a something, which is capable of being sent—which is capable of moving from heaven to earth—which is capable of existing at a distance, or separate and apart from the substance of the Father and the Son—must be a substance distinct of itself; as distinct, indeed, as two or three volumes of oxygen separated from each other by one-third of the circumference of our globe.

That the Holy Spirit is something more than the mere power or influence exerted by the Father, is evident from his possessing an understanding, a will, and a power of distinct operation. Jesus says, concerning the Comforter, “Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.”‡ Here the Holy Spirit is represented as a hearer—a speaker—a guide, receiving and showing what is received. Now such acts can only be the acts of a substance, possessing understanding and a will. That this substance is distinct from the Father is evident from his not speaking of himself, but only speaking what he hears, which shows, most plainly, a separate individuality. If

* John xv. 26.

† John xvi. 7.

‡ John xvi. 13, 14.

the Holy Spirit were the Father, would it be reasonable to say, that he does not speak of himself? Does not the Father speak of himself? If the Holy Spirit be only a power or influence from the Father, what absurdity would run through the whole of the above passage! What nonsense would it be to say a power or influence hears—a power or influence speaks—a power or influence receives and shows! Yet this is the absurdity embraced by the Socinians. We can only think of speaking, and hearing, and willing, as applicable to a perceptive substance, and not to a quality. Again, the Spirit is represented as making intercession for the saints. "Likewise," says St. Paul, "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."* How could a power or influence of the Father intercede with the Father? How could a power or influence groan with groanings unutterable? Would the Father intercede with himself? The absurdity of supposing the Holy Spirit to be a mere property or influence of the Father, instead of being an intelligent agent of himself, is so great, that we do not feel disposed to bring any further evidence or proof to establish the distinct identity of the two.

Having shown that the Holy Spirit is not only a substance, but that he is a substance distinct from that of the Father and the Son, we shall next enquire,

IS THE HOLY SPIRIT A PERSONAGE, OR ONLY AN OMNIPRESENT SUBSTANCE?

This question has been asked by some of our correspondents, and we now proceed to answer it. From the revelations which have been given upon this subject, we not only believe, that parts of the substance of the Holy Spirit exist widely diffused throughout the whole universe, but that other parts exist in a definite shape or form which may be termed *personal*. A personal Spirit seems to be not unscriptural nor unreasonable. The personal pronouns, *he*, *his*, and *him*, are in the New Testament, frequently applied to the Holy Spirit, from which we may infer that there is a personal Spirit. The neuter pronouns, *it*, and *itself*, are sometimes applied to the Spirit, as, "The Spirit *itself* beareth witness with our spirit."† John calls the Holy Spirit, *the anointing*. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as *it* hath taught, ye shall abide in him."‡ Here we see that the neuter pronoun *IT* is applied to that Spirit which "teaches all things." That this *anointing* referred to the Holy Spirit is evident, not only from its "teaching all things," but the word is so applied by Peter; "God anointed Jesus of Nazareth with the Holy Ghost and with power."§ Hence we find that *it* and *itself* is used in reference to the spirit as well as *he*, *his*, or *him*. Therefore, so far as these words give us an indication of the nature of the existence of the Spirit, we are justified in believing that there is a personal Spirit, as well as an omnipresent substance, both of which possess the same attributes, but not the same form.

The Book of Mormon in two places uses the neuter pronoun *it*, when speaking of the Holy Ghost. Nephi says, "Behold, there are many that harden their hearts against the Holy Spirit, that *it* hath no place in them." And again, he says, "If ye will enter in by the way, and receive the Holy Ghost, *it* will show unto you all things what ye should do."|| In another place the Book of Mormon represents the Spirit of the Lord as a person. Nephi says of this spirit, "I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another."¶

Whether this Spirit that Nephi saw "in the form of a man" was the person of the Holy Spirit, or the personal Spirit of Jesus, which, about six hundred years afterwards took upon himself flesh, is not definitely stated. The brother of Jared, some two thousand years before Christ, saw the personal Spirit of Christ, which

* Rom. viii. 26.

† Rom. viii. 16.

‡ 1 John ii. 27.

§ Acts x. 38.

|| Book of Mormon, 2nd English Edition, p.p. 112, 113.

¶ Ibid, p. 19.

was in the form of a man.* Nephi might have seen the same; but we are rather inclined to believe from the context, that he saw the personage of the Holy Spirit; if so, this establishes, beyond doubt, the *personality* of the Holy Spirit. In the Book of Covenants, page 45, we are informed that there are two personages besides the Holy Spirit, which constitute the Godhead; but we are not there informed whether the third, called the Holy Spirit is a personage or not.

From what the revealed word has stated upon this subject, we can confidently assert, that the Holy Spirit exists, not only as a personage, but also as an inexhaustible quantity of substance, pervading all worlds, like heat or electricity, being diffused through and round about all masses of other matter, governing and controlling all things, according to the mind of the Father and the Son. That part of this substance which exists as a person, cannot be in more than one place at the same instant. A person cannot be omnipresent, nor indeed in two places at a time. All persons are limited to a finite portion of space. The person of the Father, the person of the Son, and the person of the Holy Spirit, cannot either of them, as an *essence* or *substance* be in two places at the same instant; but the Holy Spirit existing not only as a person, but in infinite quantities, can, by parts of its essence, extend through the universe. No one part of this essence can be in two places at the same time; it requires an infinite quantity in order to occupy infinite space.

Each part of this substance is all-wise and all-powerful, possessing the same knowledge and the same truth. The essence can be divided into parts like all other matter, but the truth which each part possesses is one truth, and is indivisible; and because of the oneness of the quality, all these parts are called but ONE God. There is a *plurality* of substance, but a *unity* of quality; and it is this unity which constitutes the one God which we worship. When we worship the Father, we do not worship merely his substance, but we worship the attributes of that substance; so likewise, when we worship the Son, we do not merely worship the essence or substance of the Son, but we worship because of his qualities or attributes; in like manner, when we worship the Spirit, we do not merely worship a personal substance or a widely diffused substance, but we worship the attributes and qualities of this substance; it is not then the essence alone which is the object of worship, but it is the qualities of the essence. These attributes and qualities, unlike the essence, are undivided; they are whole and entire in every part. A truth is not two truths because it dwells in two or more beings, but we worship it as one truth wherever we find it. Hence if the qualities and attributes are the principal cause of our worship, we worship them as one and the same, wherever they are found, whether in a million of substances or only in one. If these qualities and attributes dwell in all their fulness in every substance of the universe, then one and the same God would dwell in every substance, so far as the qualities are concerned.

That the qualities are the real object of worship, and not the essence, is evident from the fact that all essences without their qualities, must be alike in nature, if not in form and magnitude.† Therefore one essence without qualities has no more claim to our worship than another.

Spirit is sometimes spoken of as a quality without any reference to its substance. Jesus says, "The words that I speak unto you, they are spirit, and they are life."‡ Jesus prays to his Father, saying, "Sanctify them through thy truth; *thy word is truth.*"§ Therefore, the word of the Lord is *Truth*. The word of the Lord is *Spirit*. The word of the Lord is *Life*. This agrees with modern revelations given through Joseph Smith, the seer, which say, "The word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father."|| "Wherefore I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the

* See the Book of Mormon, p.p. 521, 522.

† See Absurdities of Immaterialism, by O. Pratt, page 17.

‡ John vi. 63.

§ Ibid, xiii. 17.

|| Doctrine and Covenants, page 86.

Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom."* Here we see that the word of the Lord or his promise is called "the Comforter," even "the Holy Spirit of promise." Again, Jesus says, "My voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound."† In all these passages a quality or an attribute is called Spirit; but a quality or an attribute always implies a substance as we have seen in the commencement of this article.

The Son of God also is sometimes spoken of as an attribute or quality, without any reference to his essence or substance. "I am the Truth," says our Saviour: this had no reference to his substance, but to one of his attributes, which attribute and not substance, is personified in the pronoun "I." Again, he is called "the WORD," "the LIFE," and "the LIGHT of the world." This again is a personification of his attributes or qualities, and not of his substance.

* Doc. & Cov. p. 96.

† Ib. 100.

(To be continued.)

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Continued from our last.)

In reasoning upon the necessity of faith and good qualities in the parents of infants receiving baptism, his lordship says, "I would object the dreadful *cruelty* of a scheme, which would make the one only opportunity of our 'being born again,' 'born of the water and of the spirit,' and so 'entering into the kingdom of God,' to be dependent solely on the qualities of others, when outward baptism was performed on them. There is 'one baptism' by Christ's institution—one only—'one baptism for the remission of sins.' If the one opportunity of their receiving that one baptism was flung away by the faithlessness or heedlessness of those to whom their infancy was confided, what, on the terms of the covenant of Christ, any longer remains to them? I shudder at the answer."*

This is a strange quotation! and here behold what the wisdom of man does, by substituting his vain, foolish, and presumptuous dogmas, in the place of God's most holy and divine commandments and teachings. The wisdom of man has removed one of the most sacred ordinances of the Lord's institution from its legitimate use, and has applied it to another, and altogether unnecessary purpose. His lordship contends most vehemently for one baptism for the remission of sins, and argues very strongly against the prayers of parents or sponsors being necessary to the beneficial reception of it. The drift of the argument is to show, that inasmuch as there is but one baptism, and that being for the remission of sins; therefore, to require any conditions on the part of parents or sponsors, would be cruel, for this reason, that many might not receive this blessed sacrament, and so enter the church, and be born again, &c., and, consequently, would perish through the "faithlessness or heedlessness of those to whom their infancy was confided."

If the ordinance had not been diverted from its proper channel, no such ebullition of feeling would be necessary; for the proper subjects for baptism could please themselves whether they accepted it or not, and if they wilfully neglected or rejected it, I consider all sorrow for them would be misplaced. Again, if there be but one baptism, and that one baptism be for the remission of sins, and infants are the fit subjects for baptism,—it is necessary that they should all receive it, for it is "generally necessary to salvation," they cannot be saved without it, and as

* Letter, page 19.

many, by the faithlessness and heedlessness of their parents, never receive that ordinance, they would certainly be lost, and if such were the case there is good reason for the bishop to shudder. Such an alternative would be sad indeed to contemplate; and the most pious and devoted christian would ask himself, can I believe that God is so unjust as to condemn a great portion of the human family to endless misery, because they were unfortunate enough to be born of ungodly or careless parents? What a cruel and hard-hearted God they would make Him of whom it is said, "His mercy endureth for ever," if it were possible for their vain contentions and perversions of His word to affect Him! I am happy to say they do not and will not affect Him, but their interpretation of "Except a man be born of water and of the spirit he cannot enter the kingdom of God," will continue to send countless thousands to eternal misery, so long as they continue to mock God by using, although in a perverted form, one of His ordinances, in behalf of those for whom it was never intended. This is indeed cruel! but there is no other alternative according to their own shewing.

And the early "Fathers of the church," upon whom the Bishop of Exeter and all the clergy of the establishment depend for the institution of infant baptism; for it cannot be on the scriptures; say just the same thing. Augustine and others say, infants dying unbaptized are damned everlastingly. His lordship may well "shudder at the answer," if such were the case; but I will inform him that the Great God has not made it dependent upon our parents whether we may or may not be saved. For if we die in infancy, the Lord takes our spirits back to himself, being as Jesus said, fit subjects for the kingdom of Heaven. If our lives are spared to extend to that period, when reason begins to assert her sway, and our mind is capable of receiving an understanding of the relationship we sustain towards Him, and the duties required at our hands; then is the time to forsake our actual sins and "put on Christ," by being washed from our iniquities and covenanting with Him to keep His commandment.

His lordship says on the 17th page of his letter, "I proceed to consider the claim made by your grace for your statement of the necessity of the prayers of faithful parents to the efficacy of the baptism of their children, namely, that it is 'scriptural.' My lord, I hope I shall not be deemed to write with needless discourtesy if I call upon your grace to produce any text of scripture which justifies this statement." Of course, his grace is altogether unable to do so; but his lordship, the Bishop of Exeter, should consider the nature of the requests he makes. The one in question, if complied with, will bring some instance of paedobaptism along with it. If he be not able to comply with it, it should remind his lordship, that no instance of paedobaptism can be adduced from scripture, and consequently, no exhibition of the faith or prayers of the parents or sponsors in behalf of the recipient.* That would lead his lordship to see the utter uselessness of the present controversy, and would show a necessary return to the administration of the rite only to eligible subjects, that the blessings of which so much has been, and is being said, may properly follow.

Although his lordship is so desirous of having his primate substantiate his opinions upon the necessity of certain qualifications existing in the minds and characters of the parents or sponsors of baptized infants, to render their baptism efficacious, he says not one word of proving from scripture the necessity of infant baptism at all, but contents himself with saying it is "most agreeable with the institution of Christ." This, certainly, cannot be deduced from scripture, but it is the false teaching of the "Fathers of the Church" after she fell into the dreadful apostacy

* "It cannot be proved by the sacred scripture, that infant baptism was instituted by Christ."—*Luther*. "It cannot possibly be proved that infant baptism was practised in the Apostolic age."—*Dr. Neander*. "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age; and to the fundamental principles of the New Testament."—*Professor Lange*. "They baptize children more from the influence of settled custom, and through a desire of avoiding all disturbance, than from any fixed persuasion that they are under an obligation to baptize them."—*Dr. Priestly*, in his 'History of Corruptions of Christianity,' vol. ii. p. 94.—"Concerning the baptism of infants at all—I do not know any one word of God. It is never once mentioned in Scripture."—*Dr. McNeile*.

before spoken of. He quotes the passage of scripture, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein;" and says, "Thus we see why our church, following the guidance of scripture, teaches that 'the baptism of young children is most agreeable with the institution of Christ.'"^{*} In the first place the people did not bring their children to Jesus to receive baptism. In the second place, Jesus did not baptize them, but "took them in his arms and blessed them." If the Saviour had the intention of instituting infant baptism, why did he not choose this favorable opportunity to instil upon the minds of their parents its necessity? And furthermore, here was a favorable time for the Lord to regenerate infants, and to grant sacramental grace, for certainly the parents had zeal sufficient, and piety enough in their motives. Again the last part of the text quoted "whosoever shall not receive, &c." does not give any vantage ground for the idea, on the contrary, it is exceedingly plain in its application, for who does not know that it was the simplicity and innocence of the child that was referred to, and not the person of the child; but only its qualities? Neither was it its ignorance, for the very nature of the ordinance is making a covenant, and to make the covenant agreeable with the "institution of Christ," it is necessary to have the harmlessness, the innocence, and simplicity of an infant as the text reads, "whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

By this time the reader will have discovered the difference of opinion between the Bishop of Exeter and Mr. Gorham, which gave rise to the late controversy.

The Bishop of Exeter is what is termed a High Churchman, and is very jealous of the doctrines of the Church of England, and endeavours to maintain them in the same interpretation as they have generally been held by most of her ministers. He contends that "Infant baptism is most agreeable with the institution of Christ"—that original sin is remitted in baptism, and that spiritual grace is conferred therein and thereby, and not upon some only, but upon all who are brought to baptism, without reference to the qualification of their parents or sponsors. Mr. Gorham entertains different opinions. He argues that "the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably takes place in baptism, that the grace may be granted before, in, or, after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that, without reference to the qualifications of the recipient, it is not in itself an effectual sign of grace. That infants baptized and dying before actual sin are certainly saved, but that in no case is regeneration in baptism unconditional." Therefore while the Bishop of Exeter believes it necessary to present all infants for baptism, and that all who receive baptism are not only regenerated, but that the grace of regeneration accompanies it to them indiscriminately without any condition or qualifications; Mr. Gorham asserts that no spiritual grace is conveyed in baptism, except to worthy recipients; and as infants are by nature unworthy recipients * * * they cannot receive any benefit from baptism except there shall have been a *previous* act of grace to make them worthy;" thus introducing qualifications and conditions where the Bishop rejects them. Another contradiction is that infants are considered by the Bishop of Exeter as the best qualified for baptism on account of their innocency, while Mr. Gorham says, they, by their nature, are "unworthy recipients."

The reader will also have perceived that the Archbishop of Canterbury has committed himself to Mr. Gorham's doctrine in some measure, and is undoubtedly latitudinarian in his views. One most important tenet of the Church of England, viz., the belief that original sin is remitted in baptism, seems to be not so firmly believed by his Grace as his exalted situation demands; this has not been overlooked by the Bishop of Exeter, and although it is a gross error to believe it, his lordship refers him to the 1st Canon of the fourth Council of Carthage; a council which seems to have had the sanction of the whole Catholic church, and authority in

* See Letter, p. 12.

giving, "Rules for the examination of one elected to be a Bishop," which directs as follows "*Quærendum etiam ab eo si credat, &c., si in baptismo omnia peccata, si est, tam illud originale contractum, quam illa quæ voluntariè admissa sunt, dimittantur.*" From this it appears that no person could afterwards be ordained a bishop unless he believed original sin to be remitted in baptism. But the following quotation from a charge given to his clergy in 1841, when Bishop of Chester, would seem to intimate a disbelief in this tenet. "Lest silence should be misconstrued, I think it needful to say, that in my judgment a clergyman would be departing from the sense of the articles to which he subscribes, if he were to speak of justification by faith, as if baptism and newness of heart concur towards our justification." (See Appen. pp. 78-9.)

Now, admitting that original sin is necessarily connected with us, I contend that his grace was not a believer in that tenet at the time this charge was given, whether he was or not when made a bishop in 1828; for the text, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God,"* plainly declares that baptism does concur towards our justification, and for a very plain reason, we are justified in keeping the commandments of God; and moreover it is necessary to have a preparation of heart contemporary with baptism, or we are not justified, neither sanctified. And again, baptism is declared to be for the washing away of sins: "Arise and be baptized, and wash away thy sins;" and if we are baptized in infancy, what other sins could be washed away than original sin, admitting as I said before, that original sin is connected with us.

* 1 Cor. vi. 11.

(To be Continued.)

LETTER TO THE EDITOR.

MISSION TO DUBLIN.

September 29th, 1850.

Dear Brother Pratt,—I fancy it will not be uninteresting to you and the Saints in England, to hear of the success with which the Gospel has been received in Dublin, and the prosperity which I have reason to believe yet awaits it. I arrived here about the middle of last June, and was much surprised to find how little seems to be known of the Church of Latter-day Saints. Seeing this to be the case, I lost no time in adopting a plan I thought likely to spread a knowledge of the principles of eternal truth; and in order to this I took a large hall in the Rotunda, and announced a public lecture, by placarding the city, which lecture was attended by many hundreds; and by this means it spread that the "Mormons" had arrived in Dublin.

Many thought I should have been killed, the disturbance was so great at the close of the meeting. But, however, the God of heaven, in whose work I was engaged, protected my life, and I am happy to inform you that, notwithstanding the powers of darkness with which I have to contend, I have baptized six persons who bid fair for good members in the Kingdom of God; and on the first of September I organized a branch of the Church, with a good prospect of many more being added who believe the truth. Hoping you are quite well,

I remain, yours, in the Kingdom of God,

E. SUTHERLAND.

CASES OF MIRACULOUS HEALING.

CANCER HEALED THROUGH FAITH IN CHRIST.

Kennett Place, Newbury, Berks, Sep. 30, 1850.

Dear President Pratt,—We have recently been favored with a manifestation of the miraculous power of God; in this branch of the Church a sister, named Ann

Keep, the wife of Joseph Keep, who is a deacon in the Church, had a cancer in her breast for some time; and it became so bad of late that she intended to have it cut out, and the time was appointed for it to be done. Three medical men were to be present at the operation. A brother named David Davis, an elder in the Church, called to see her, and she told him that she was going to have the cancer taken out; and he said to her "have you got any faith in the power of God?" and she answered "yes:" and he said "so have I." Accordingly he anointed her breast with oil, and laid hands upon her, and the pain left her there and then, and she never felt it any more; and from that time the cancer got less, until it disappeared; and the breast that had the cancer is as well as the other. This is known by many out of the Church.

Yours, &c.

THOMAS SQUIRES,
President of the Newbury Branch.

A GREAT MIRACLE—BONES SET THROUGH FAITH IN CHRIST.

Nantygwynith, Georgetown, Merthyr Tydfil, September 14, 1850.

Dear President Pratt,—I enclose a testimony of a miraculous case of healing, which has taken place a few days ago in Abercanaid; I saw the brother in his affliction, and the accompanying testimony he bore at my house, more than two miles distant from his. I send it to you with permission to do with it as you think proper.

WM. PHILLIPS.

Merthyr Tiddil, September 10, 1850.

The Testimony of David Richards.

On Friday, August the 23rd, 1850, at about eleven o'clock, while I was working among the coal, a stone fell upon me about 2 cwt. I was carried home, and the doctor who was present said he could do nothing for me, and told those around me to wrap me up in a sheet that I might die. There was a lump on my back as big as a child's head. The doctor afterwards told one of my relations, about six o'clock in the evening, that I could not recover. Elder Phillips called to see me, and attended to the ordinance of the Church for the sick, and while commanding the bones in the name of Jesus, they came together, making a noise like the crushing of an old basket; my strength returned, and now I am able to go some miles to bear my testimony to this great miracle. The doctor called to see me and was astonished, and said in the hearing of witnesses that my backbone was broken; but that it now was whole, and that I was now recovering as well as any man he ever saw. Many of our greatest enemies confessed that I was healed by the power of God, and while coming here to-day, many who heard of my accident were struck with the greatest amazement. But I thank my heavenly Father for his kindness towards me, hoping I shall live to serve him more faithfully henceforth than ever.

D. RICHARDS.

Morgan Mills,
Thomas Rees,

John Thomas, }
Henry Evans. } Witnesses.

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I shall now turn to the doctrines taught in the Book of Mormon, and look at some objections raised against them. The Rev. Alex. Campbell, in his "Analysis of the Evidences of the Book of Mormon," page 14, says, "Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a FALSE FACT, or a pretended fact, which makes God

a liar;" it is this:—"With the Jews God made a covenant at Mount Sinai, and instituted a Priesthood and an High Priesthood; the Priesthood he gave to Levi, and the High Priesthood to Aaron and his sons for an everlasting priesthood; then says God, Moses shall appoint Aaron and sons, and they shall wait on their priest's office, and the stranger (the person of another family) who cometh nigh shall be put to death." (Numbers iii. 10). In the 18th chapter of Numbers, the Levites are again given to Aaron and his sons, and the priesthood confirmed to them with this threat, 'The stranger that cometh nigh shall be put to death.' Even Jesus, says Paul, were he on earth, could not be a priest, for he was of a tribe concerning which Moses spake nothing of priesthood. (Heb. vii. 13). So irrevocable was the grant of the priesthood to Levi and the High Priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence Jesus himself was excluded from officiating as priest on earth, according to the laws.

"This Joseph Smith overlooked in his impious fraud, and makes his hero, Lehi, to spring from Joseph, and just as soon as his sons return with the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably 'offer sacrifice and burnt offerings to the Lord.'

"They build a Temple in the New World, and in fifty-five years after they leave Jerusalem, make a priesthood, which God approbates. A High Priest is also consecrated, and yet they are all the while teaching the law of Moses, and exhorting the people to keep it. Page 146, 209. Thus God is represented as instituting, approbating, and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning priesthood. Although God had promised in the law of Moses, that if any man, not of the tribe and family of Levi and Aaron, should approach the office of priest, he would surely die, he is represented by Smith as blessing, approbating, and sustaining another family in this appropriated office. The God of Abraham or Joseph Smith must then be a liar; and who will hesitate to pronounce him an impostor! This lie runs through his records for the first six hundred years of his story."

It is really wonderful to see the ignorance of Mr. Campbell concerning what is recorded in the Bible; and he, at the same time, the leader of a religious society. He commences by telling us that the Book of Mormon is based upon a *false fact*: the wise man said there was nothing new under the sun, but, I think, when Mr. Campbell discovered a *false fact*, he found something that the wise man never dreamed of, and therefore he may justly claim to be the discoverer, if not the author and sole proprietor of the same; unless, indeed, it may be a necessary ingredient in his religious views; in that case, he will have others to share the honor with him.

And what is this false fact? it is this; he says that God gave the priesthood to Levi and Aaron for an everlasting priesthood, and so irrevocable was the grant of this priesthood, that any stranger of another family who should dare to offer sacrifice should die. Hence, Christ himself was excluded from officiating as a priest on earth, according to the law, and, therefore, if God did approve the offering of one of the house of Joseph, when he officiated as a priest, as the Book of Mormon says, it would make God a liar.

And so Mr. Campbell has discovered that Christ could not be a priest on earth, and yet in the same chapter, (Heb. vii. 15), we are told he is a priest for ever *after the order of Melchisedec*; so then he was a priest on earth, but after a different order from that of Aaron, and what is the difference of these priesthoods? The priesthood of Levi and Aaron belonged to a certain family and tribe, who could claim this priesthood by descent through father and mother, but the Priesthood which Christ had, Paul tells us in Heb. vii. 3, does not come by descent, for it is without descent, or without reference to father or mother; therefore, although Christ sprung from Judah, to which tribe Moses promised no priesthood, yet still he was a priest, but of another and more exalted order than that of Aaron—the order of Melchisedec.

And would it make God a liar if he should approve the priesthood of one belonging to the tribe of Joseph? Mr. Campbell says so; let us see what the Bible says: (Judges vi. 11), there we are told that an angel came with a message to Gideon;

but who is Gideon? What does the angel tell him to do? In the 15th verse we are told that he belongs to a poor family in Manasseh, and from the 25th to the 28th verse, we are told that he is commanded by God to build an altar, and offer "burnt offerings, or sacrifice to the Lord." What a pity that Mr. Campbell was not there to put the Lord right, and prevent him from making himself a liar; for you know, Mr. Campbell, this was after the days of Moses, and he gave no commandment concerning priesthood to the seed of Joseph, you say, and if, according to your logic, his approbating the priesthood, or accepting the sacrifice offered by one of the seed of Joseph in America, either proves God to be a liar, or the Book of Mormon false, for saying he did so, will not the same rule apply to the Bible? why, sir, by your own rule, you are bound to do one of two things, either declare God to be a liar, or the Bible a fable.

Mr. Campbell calls Joseph Smith an ignorant and impudent liar; but I think the man who could make assertions like the above, can be left to be judged by every honest man, who will not rob him of his right, but give him the honor of the *titles* he has conferred on Joseph Smith.

But to show his utter ignorance of the scripture on this point, I will quote a passage or two.

Paul, in Heb. v. 4, speaking of the Aaronic priesthood, says, "And no man taketh this honor unto himself, *but he that is called of God, as was Aaron.*" From this passage we learn, first, that no man has a right to take this honor on himself, and, secondly, that if God should call *any man* as he did Aaron, viz., by revelation, that he had a perfect right to that which God had called him to perform.

God had made a covenant with Aaron and the tribe of Levi, so that if a man could prove he sprang from them, he could claim the priesthood by *descent*, and no stranger of another family had a right to administer in the priest's office, except he was called of God as Aaron was, and if God did call a man as he did Gideon, of the seed of Joseph, or Manoah of the tribe of Dan, see Judges xiii. 2 and 16, and others in the land of Canaan, or Lehi and Nephi in the land of America, it neither makes God a liar, nor yet the Bible or Book of Mormon false.

On the 16th page of his book, Mr. Campbell says, "He (Joseph Smith) has more of the Jews living in the New World than could have been numbered anywhere else, even in the days of John the Baptist, and has placed them under a new dynasty; the sceptre with him has departed from Judah, &c., a lawgiver from among his descendants hundreds of years before Shiloh came; and king Benjamin is a wiser and more renowned king than king Solomon. He seems to have gone upon an adage which says, the more marvellous the more credible the tale, and the less of fact and the more of fiction, the more intelligible and reasonable the narrative." We have here another specimen of the ignorance of the Rev. Alex. Campbell; how does he know how many of the children of Israel were on the earth in the days of John the Baptist? One would think he had got a revelation concerning the lost ten tribes—of their numbers—revelations and dynasty; and if the taking away of one family, and setting them up into a separate government or kingdom, as recorded in the Book of Mormon, made the sceptre depart from Judah, and a lawgiver from his descendants, what would the taking away of *ten tribes* from the son of Solomon and setting them up as a separate kingdom, as recorded in the Bible, do? why prove it false or God a liar, by Mr. Campbell's logic.

(To be Continued.)

A BILL TO ESTABLISH A TERRITORIAL GOVERNMENT FOR UTAH, PASSED BY THE CONGRESS OF THE UNITED STATES, SEPTEMBER 7TH, 1850.

Sec. 1. *Be it enacted by the Senate and House of Representatives of the United States of America, in Congress Assembled, That all that part of the territory of the United States, included within the following limits, to wit: bounded on the west by the state of California, on the north, by the territory of Oregon, and on the east and south by the dividing ridge which separates the waters flowing into*

the Great Basin from those flowing into the Colorado river, and the gulf of California, be, and the same is hereby, created into a temporary government, by the name of the territory of Utah; *Provided*, That nothing in this act contained, shall be construed to inhibit the government of the United States from dividing said territory into two or more territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said territory to any other State or Territory of the United States. And when the said Territory, or any portion of the same shall be admitted as a State, it shall be received into the Union, with or without slavery, as their constitution may prescribe at the time of admission.

Sec. 2. The executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner removed by the President of the United States. The Governor shall reside within said Territory, shall be commander in chief of the militia thereof, shall perform the duties and receive the emoluments of superintendent of Indian affairs, and shall approve all laws passed by the legislative assembly before they shall take effect; he may grant pardons for offences against the laws of said Territory, and reprieve for offences against the laws of the United States until the decision of the President can be made known thereon; he shall commission all officers who shall be appointed to office under the laws of the said Territory, and shall take care that the laws be faithfully executed.

Sec. 3. There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the legislative assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and, at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress. And in case of the death, removal, resignation, or other necessary absence of the Governor from the Territory, the Secretary shall have, and he is hereby authorized and required to execute and perform, all the powers and duties of the Governor during such vacancy or necessary absence, or until another Governor shall be duly appointed to fill such vacancy.

Sec. 4. The legislative power and authority of said Territory, shall be vested in the governor and legislative assembly. The legislative assembly shall consist of a council and house of representatives. The council shall consist of thirteen members, having the qualifications of voters as hereinafter prescribed, whose term of service shall continue two years. The house of representatives shall consist of twenty-six members, possessing the same qualifications as prescribed for members of the council, and whose term of service shall continue one year. An apportionment shall be made, as nearly equal as practicable, among the several counties or districts, for the election of the council and house of representatives, giving to each section of the territory representation in the ratio of its population, Indians excepted, as nearly as may be. And the members of the council and of the house of representatives shall reside in, and be inhabitants of the district for which they may be elected respectively. Previous to the first election, the governor shall cause a census or enumeration of the inhabitants of the several counties and districts of the Territory to be taken, and the first election shall be held at such time and places, and be conducted in such manner, as the governor shall appoint and direct; and he shall, at the same time, declare the number of members of the council and house of representatives to which each of the counties or districts shall be entitled under this act. The number of persons authorized to be elected having the highest number of votes in each of said council districts for members of the council, shall be declared by the governor to be duly elected to the council; and the person or persons authorized to be elected, having the highest number of votes for the house of representatives, equal to the number to which each county or district shall be entitled, shall be declared by the governor to be duly elected members of the house of representatives; *Provided*, That in case of a tie between two or more persons

voted for, the governor shall order a new election to supply the vacancy made by such a tie. And the persons thus elected to the legislative assembly shall meet at such place, and on such day as the governor shall appoint; but, thereafter, the time, place, and manner of holding and conducting all elections by the people, and the apportioning the representation in the several counties or districts to the council and house of representatives, according to population, shall be prescribed by law, as well as the day of the commencement of the regular sessions of the legislative assembly: *Provided*, That no one session shall exceed the term of forty days.

Sec. 5. Every free white male inhabitant above the age of twenty-one years, who shall have been a resident of said territory at the time of the passage of this act, shall be entitled to vote at the first election, and shall be eligible to any office within the said territory; but the qualifications of voters and of holding office, at all subsequent elections, shall be such as shall be prescribed by the legislative assembly: *Provided*, That the right of suffrage and of holding office shall be exercised only by citizens of the United States, including those recognized as citizens by the treaty with the Republic of Mexico, concluded February second, eighteen hundred and forty-eight.

Sec. 6. The legislative power of said Territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States, and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil; no tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents. All the laws passed by the legislative assembly and governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect.

Sec. 7. All township, district, and county officers, not herein otherwise provided for shall be appointed or elected, as the case may be, in such manner as shall be provided by the governor and legislative assembly of the Territory of Utah. The governor shall nominate, and, by and with the advice and consent of the legislative council, appoint all officers not herein otherwise provided for; and in the first instance the governor alone may appoint all said officers, who shall hold their offices until the end of the first session of the legislative assembly, and shall lay off the necessary districts for members of the council and house of representatives, and all other officers.

Sec. 8. No member of the legislative assembly shall hold, or be appointed to, any office which shall have been created, or the salary or emoluments of which shall have been increased, while he was a member, during the term for which he was elected, and for one year after the expiration of such term; and no person holding a commission or appointment under the United States, except postmasters, shall be a member of the legislative assembly, or shall hold any office under the government of said Territory.

Sec. 9. The judicial power of said Territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government of said Territory annually, and they shall hold their offices during the period of four years. The said Territory shall be divided into three judicial districts, and a district court shall be held in each of said districts by one of the justices of the supreme court, at such time and place as may be prescribed by law; and the said judges shall, after their appointments, respectively, reside in the districts which shall be assigned them. The jurisdiction of the several courts herein provided for, both appellate and original, and that of the probate courts and of justices of the peace, shall be unlimited by law: *Provided*, That justices of the peace shall not have jurisdiction of any matter in controversy when the title of boundaries of land may be in dispute, or where the debt or sum claimed shall exceed one hundred dollars; and the said supreme and district courts, respectively, shall possess chancery, as well as common law jurisdiction. Each district court, or the judge thereof, shall appoint its clerk, who shall also be the register in chancery, and shall keep his office at the

place where the court may be held. Writs of error, bills of exception, and appeals, shall be allowed in all cases from the final decisions of said district courts to the supreme court, under such regulations as may be prescribed by law; but, in no case removed to the supreme court, shall trial by jury be allowed in said court. The supreme court, or the justices thereof, shall appoint its own clerk, and every clerk shall hold his office at the pleasure of the court for which he shall have been appointed. Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be taken to the supreme court of the United States, in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed 1000 dollars; except, only, that in all cases involving title to slaves, the said writs of error, or appeals, shall be allowed and decided by the said supreme court, without regard to the value of the matter, property, or title in controversy; and except also that a writ of error or appeal shall be allowed to the supreme court of the United States for the decision of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of habeas corpus, involving the question of personal freedom; and each of the said district courts shall have and exercise the same jurisdiction in all cases arising under the constitution and laws of the United States as is vested in the circuit and district courts of the United States; and the said Supreme and District Courts of the said territory, and the respective judges thereof, shall and may grant writs of habeas corpus in all cases in which the same are granted by the judges of the United States in the district of Columbia; and the first six days of every term of said courts, or so much thereof as shall be necessary, shall be appropriated to the trial of causes arising under the said constitution and laws; and writs of error and appeal in all such cases shall be made to the supreme court of said Territory, the same as in other cases. The said clerk shall receive in all such cases, the same fees which the clerks of the district courts of Oregon Territory now receive for similar service.

Sec. 10. There shall be appointed an Attorney for said Territory, who shall continue in office for four years, unless sooner removed by the President, and who shall receive the same fees and salary as the Attorney of the United States for the present Territory of Oregon. There shall also be a marshal for the Territory appointed, who shall hold his office for four years, unless sooner removed by the President; and who shall execute all processes issuing from the said courts, when exercising their jurisdiction as circuit and district courts of the United States; he shall perform the duties, be subject to the same regulation and penalties, and be entitled to the same fees as the marshal of the District Court of the United States for the present Territory of Oregon; and shall, in addition, be paid two hundred dollars annually as a compensation for extra services.

Sec. 11. The governor, secretary, chief justice, and associate justices, attorney and marshal, shall be nominated, and, by and with the advice and consent of the Senate, appointed by the President of the United States. The governor and secretary to be appointed as aforesaid shall, before they act as such, respectively take an oath or affirmation, before the district judge, or some justice of the peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein, or before the chief justice or some associate-justice of the Supreme Court of the United States, to support the Constitution of the United States, and faithfully to discharge the duties of their respective offices; which said oaths when so taken, shall be certified by the person by whom the same shall have been taken, and such certificates shall be received and recorded by the said secretary among the executive proceedings; and the chief justices and associate-justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation, before the said governor or secretary, or some judge or justice of the peace of the Territory, who may be duly commissioned and qualified, which said oath or affirmation shall be certified and transmitted, by the person taking the same, to the secretary, to be by him recorded as aforesaid; and afterwards, the like oath or affirmation shall be taken, certified, and recorded, in such manner

and form as may be prescribed by law. The governor shall receive an annual salary of fifteen hundred dollars as governor, and one thousand dollars as superintendent of Indian affairs. The chief justice and associate-justices shall each receive an annual salary of eighteen hundred dollars. The secretary shall receive an annual salary of eighteen hundred dollars.—The said salaries shall be paid quarterly, at the treasury of the United States. The members of the legislative assembly shall be entitled to receive three dollars each per day, during their attendance at the sessions thereof, and three dollars each for every twenty miles travel in going to and returning from the said sessions, estimated according to the nearest usually travelled route. There shall be appropriated annually the sum of one thousand dollars, to be expended by the governor, to defray the contingent expenses of the Territory; there shall also be appropriated, annually, a sufficient sum to be expended by the Secretary of the Territory, and upon an estimate to be made by the Secretary of the Treasury of the United States, to defray the expenses of the legislative assembly, the printing of the laws, and other incidental expenses; and the secretary of the Territory shall annually account to the Secretary of the Treasury of the United States, for the manner in which the aforesaid sum shall have been expended.

Sec. 12. The legislative assembly of the Territory of Utah shall hold its first session at such time and place in said Territory as the Governor thereof shall appoint and direct; and at said first session, or as soon thereafter as they shall deem expedient, the Governor and legislative assembly shall proceed to locate and establish the seat of government for said Territory at such place as they may deem eligible; which place, however, shall thereafter be subject to be changed by the said Governor and legislative assembly. And the sum of twenty thousand dollars, out of any money in the treasury not otherwise appropriated, is hereby appropriated and granted to said Territory of Utah, to be applied by the Governor and legislative assembly, to the erection of suitable public buildings at the seat of government.

Sec. 13. A delegate to the House of Representatives of the United States, to serve during each Congress of the United States, may be elected by the voters qualified to elect members of the legislative assembly, who shall be entitled to the same rights and privileges as are exercised and enjoyed by the delegates from the several other Territories of the United States to the said House of Representatives. The first election shall be held at such time and places, and be conducted in such manner as the Governor shall appoint and direct; and at all subsequent elections, the times, places and manner of holding the elections shall be prescribed by law. The persons having the greatest number of votes shall be declared by the Governor to be duly elected, and a certificate thereof shall be given accordingly: Provided, that said delegate shall receive no higher sum for mileage than is allowed by law to the delegate from Oregon.

Sec. 14. The sum of five thousand dollars be, and the same is hereby appropriated out of any moneys in the treasury not otherwise appropriated, to be expended by and under the direction of the said Governor of the Territory of Utah, in the purchase of a library, to be kept at the seat of government for the use of the governor, legislative assembly, judges of the supreme court, secretary, marshal, and attorney of said Territory, and such other persons, and under such regulations as shall be prescribed by law.

Sec. 15. When the lands in the said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be, and the same are hereby reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be erected out of the same.

Sec. 16. Temporarily, and until otherwise provided by law, the Governor of said Territory may define the judicial districts of said Territory, and assign the judges who may be appointed for said Territory to the several districts, and also appoint the times and places for holding courts in the several counties or subdivisions in each of said judicial districts, by proclamation to be issued by him; but the legislative assembly, at their first or any subsequent session, may organize, alter or